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THE  
LIFE & LABOURS  
OF THE LATE  
REV. JAMES MADEN



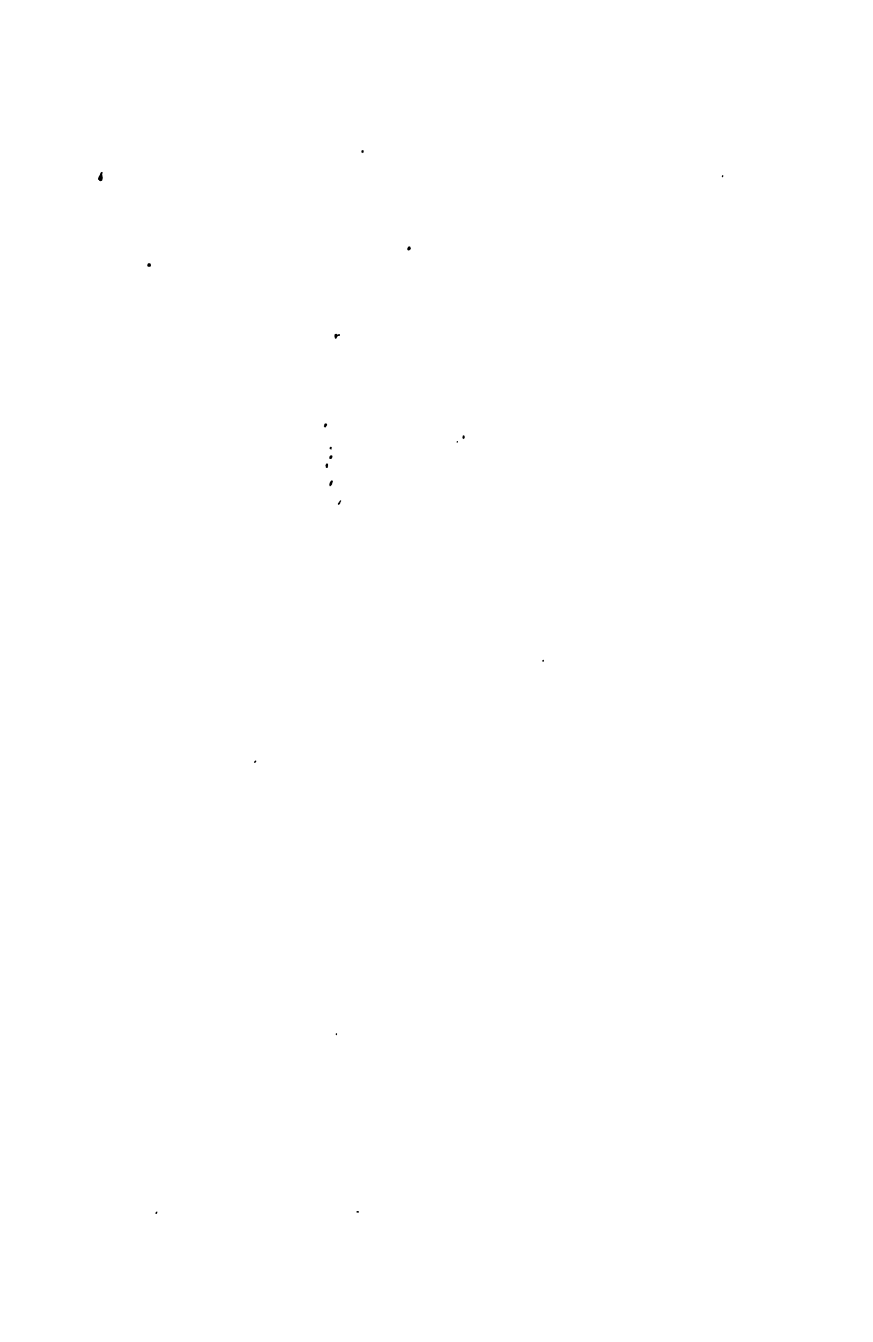
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*THE LIFE AND LABOURS*  
*OF THE LATE REV. JAMES MADEN.*



THE  
LIFE AND LABOURS  
OF THE  
LATE REV. JAS. MADEN,  
OF GAMBLESIDE.

BY  
*JAMES MADEN.*

LONDON:  
ELLIOT STOCK, 62, PATERNOSTER ROW.  
1874.

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# Dedication.

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TO THE

Baptist Church at Gambleside,

Over which my Beloved Father presided with  
faithful and tender care for thirty-three years,  
this imperfect tribute to his honoured memory  
is very respectfully dedicated by

THE AUTHOR.

THE PARSONAGE, SHORE,  
NEAR TODMORDEN,  
April 10, 1874.

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*P.S.—The Author hereby tenders his sincere thanks to his  
friends who have kindly forwarded information to assist in  
the preparation of this small volume.*



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## CHAPTER I.

### Mr. Maden's Parentage and Early Life.

"The memory of the just is blessed."—PROV. iv. 7.

THE subject of the following sketch was the second son in a family of nine children, and was born at New Laith, in the Forest of Rossendale, about four miles S.W. of Burnley, Lancashire. His father, John Maden, farmer, was not a member of any church, but was a regular hearer in the Baptist chapel, Goodshaw. He was honest and industrious, and bore so good a character that one of his neighbours said, "He is better by nature than many are by grace." As the departed has left some notes relating to his early life, we shall quote them as far as we may be able. He says, "My mother was a member of a Particular Baptist church before I was born, and remained in fellowship to the day of her death. She offered many prayers on my behalf, and taught me so well, that when I was five years of age I could read in the New Testament. She often spoke to me

about God, Christ, angels, &c., and a fear of offending God was implanted in my mind. I was a child of many mercies. When about six years old I began to attend the Baptist Sunday-school at Goodshaw, and there I learned to write. I well remember the teachers, and their system of teaching, and I often feel glad when I think of the great improvement effected in the conducting of Sunday-schools. The Rev. John Pilling was then the minister at Goodshaw, and he preached with such power, that some of his sermons made me feel very sorry that I was a sinner; and especially so when I heard that salvation was only provided for a few. I sometimes wept when I thought that I should be left out of the number. When about nine years of age I was very sorry because I felt I was a sinner, and could see no hope of safety unless I was one of the elect, and as they were so very few, I could not cherish the thought that I should be one of them. My parents talked much more on election than about repentance, faith, love, or Christian experience; and when I heard them speak about Jacob and Esau, and tell how God loved Jacob, though he had deceived his father and robbed his brother, and how He hated Esau, so that when *he sought* repentance with tears, he found that

the Lord had rejected him before the world was made, I wept bitterly, and could not refrain; and when mother asked the cause of my sorrow, I felt ashamed to say I was troubled about religious questions."

"At the age of fourteen I was again deeply troubled about my state as a sinner. I determined I would live a Christian life, and I began in my way to do so. I attended chapel twice every Sunday, and paid great attention to what I heard from Mr. Pilling. I tried to look as serious as a saint, and was very guarded in conversation. For some time I tried to live as well as I could, but I neglected prayer; for I had often heard it said, 'the prayers of the wicked were an abomination to the Lord,' and for many years I thought this was a quotation from Scripture, so I durst not pray. I lived in this miserable way for some time, and no one asked me about my condition. What I heard was chiefly about unconditional election. At length I thought I will not live in this gloomy way, for if I am one of the elect, I shall be saved at the appointed time, and I cannot be saved a moment before. I had been taught that everything that comes to pass, both good and bad, is ordained of God, and must come just at the time fixed. Then I felt sorry that I had been born, for



I thought it may be that I am decreed to hang, or drown myself, and if so, I shall be sure to go to hell ; and then I wept to think that God had so little feeling for the greater part of the human family as to let them be lost when He could so easily save them all. Very few people at that time attended any place of worship, and those few were very Calvinistic in their views, and worldly in their lives.

“When seventeen years old I was very seriously concerned again about my soul’s salvation. Day by day I had no rest, feeling that I was a very great sinner, and that I had formed habits that were likely to bring me to ruin. I asked the Lord to let me alone till I got married, and then I would serve Him. The Spirit seemed to leave me to my own course, and I walked in the way of sin and folly.

“At the age of twenty-one I married one of the sweetest singers in the choir of the Baptist chapel, Goodshaw, a young woman that I believed would become a Christian. Though such a sinner myself, I determined to select a partner that I thought would be a follower of Christ, and I soon found I had not been mistaken in relation to her state of mind. She was brought up by her uncle, a deacon of the *Baptist church*, who having no children of his

own, bestowed much labour, and offered many prayers on behalf of his niece. The first night when we got into our house the vow I had made three years before came powerfully into my mind ; but I delayed making it known till we were just about to retire to rest, and then falteringly I said to my dear wife, I have something to tell you before we retire. I told her about my vow, &c., and she seemed much pleased to hear that I was religiously inclined.

“ We commenced our new way of living as we thought for the better ; but as I had no knowledge of the spirituality of religion, we made a very poor beginning. My faith was not the faith of an adopted child, but of one who desired to be adopted. I thought that to be very quiet, and to look as gloomy as possible ; to read God’s Word and hear it preached, was all I could do, or be expected to do. However, my false religion soon came to an end. After a few weeks I was so put out of temper that I took an oath, and this so unhinged my mind, that I gave up my practice of reading before retiring to rest. I resolved to wait till God should give me a special call, and then I should not be able to resist His grace. I then followed my sinful inclinations, and tried to content myself with the thought, that if I were of the elect I should

be saved, and if not I never could be, let me do what I might. Still I was very unhappy. I was then seized with typhus fever, and was laid aside for fourteen weeks, and after being in bed a fortnight, our first child was born; but I was unconscious and knew not what had taken place."

While in this pitiable state, the Rev. J. Pilling, whose memory is still deservedly fragrant, paid a pastoral visit to the sorrowful dwelling, and after looking on the poor emaciated sufferer, he said, "Charlotte, thou art going to be a widow soon;" and though the invalid was but in a semi-conscious state, he heard the startling statement, and was aroused to painful susceptibility. In God's good providence his life was spared. He had now many serious thoughts and good resolutions, but his heart was still unchanged. Up to this time he had followed the occupation of handloom weaving, but through the great changes in the cotton trade, it became almost impossible to maintain a family.

In the year 1826 many riots were caused by the introduction of power-looms, and much machinery was destroyed in the cotton mills. Many of the leaders in this movement were fetched from their homes during the night to

be taken before the magistrates, and as Mr. Maden had taken some part in the work of destruction, he was for many weeks in constant fear of being taken from his bed to less comfortable quarters. His spirit was bold and daring, and hence with a view to self-defence he kept a scythe in his bedroom, and determined that if any intruders made their appearance, he would mow off a few heads, and then make his escape up the wide chimney of his low roofed cottage. Happily his scythe was never needed, except for cutting grass, as he was allowed to enjoy his home without disturbance. He then obtained employment at the print works, and became entangled with men who were wicked in life and drunken in habit.

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## CHAPTER II.

### His Mental Struggles.

"I find, then, a law that, when I would do good, evil is present with me."—PAUL.

HE writes : " About this time the Primitive Methodists missioned the village where I lived ; but believing that all Methodists were trying to get to heaven by their own works, I was not disposed to hear their erroneous doctrines. However, I did hear a few sermons from Mr. Alcock, and was soon convinced that the Calvinists had a wrong view of God's Word. Still I missed my way, for instead of trusting to Christ alone, I tried to make myself ready to come to Him by my good works. The mission was not successful, and therefore was soon given up, and then I knew not what to do. I went, however, to the Wesleyan Chapel at Crawshawbooth, where the Rev. W. Illingworth was preaching with earnestness and power. He was so humble and loving that I thought him *more like an angel than a man*. I was soon

appointed the leader of a class, but I was neither worthy of the office nor qualified for it, and in a few weeks my duties became very irksome. I then obtained employment, and removed to Gale, near Littleborough. On the first Sunday after my arrival, I went to the Wesleyan Sunday-school, and introduced myself to one of the friends, and told him I intended to join their church during my residence in the district. He listened, and then coldly replied, 'Well, you can come and hear our preacher; I think you will like him,' and then turned away. This reception chilled and repelled me, so in the afternoon I went to the Independent Chapel at Summit, but the sermon was so lifeless that I could not feel at home there.

Just at this time I met with a cousin, who was a well-read man, but very sceptical. He told me religion was only a system of priestcraft, &c., and promised to lend me Paine's *Age of Reason*; but as I had to work hard about fifteen hours each day, I never read his book.

"We had now three children, and my wage was only 14s. per week, with overtime. My sinful heart grew worse and worse. Having but little knowledge, a guilty conscience, hard work, and poor fare, I began to entertain very

hard thoughts of the Creator, and I felt as though life was not worth having. I often wished myself a bird, or a beast, or anything but a man ; and was strongly tempted to force myself out of so miserable a world ; but believing that no murderer could obtain eternal life, I was very graciously preserved."

While in this state of mind an incident occurred which influenced his life very unfavourably for many years. Hearing that his favourite preacher (Rev. W. Illingworth) was to preach the school sermons at Wardle, near Rochdale, he resolved to go, but he was then so poor that he had to borrow threepence for the collection. Looking at the advertisement at the door, he saw the words, "Silver will be thankfully received on entering." He tried to pass the box, but the man holding it seized him by the arm, and said, "Can you, for shame, enter a place like this, and give nothing?" He replied, "I shall give all I have before I leave the chapel." The contribution was demanded there and then, and the coppers were pitched into the box, but as the pocket emptied the heart filled with bitter feeling. He occupied the meanest seat he could find, and listened, as well as he could, to a beautiful sermon from Ps. lv. 6, "Oh, that I had wings like a dove," &c. But his mind was

much agitated as he thought of the collector at the door, and about having nothing to give when the box came round after the sermon. He remarks, "If ever, when the sons of God were met together, Satan also presented himself among them, he was there that day. I thought, if I get out of this chapel, I will have nothing more to do with professors of religion. The words of my cousin came to mind about priestcraft, &c., and the effect was bad; for during the next five years I think I did not go five times to any church or chapel." This very abominable system of demanding silver at the door of God's house, is still practised in some cases. When will Christian Churches gain more of the Spirit of the Master, and consider the feelings and wants of the poor and needy.

After some time Mr. Maden removed to Tottington, near Bury, and during one of his Sunday rambles he heard the church bell, and turned in for the service. He says, "I felt again that I was a sinner, but I went no more, for I knew I must either keep away or be miserable." The Lord now sent him a very heavy trial. Two of his dear children sickened and died, and he concluded that God was punishing him for his sins. He grieved much over his past folly, but still his heart was hardened.



and his life was sinful and very wretched. From Tottington he removed to Harwood-Lee, near Bolton, and there for nearly two years he continued the slave of sin and Satan. Still he was not without feeling. He sometimes stole away to Bolton to hear a sermon, without telling his wife or any friend. After hearing a Calvinistic discourse there, he resolved to read the Bible through, and to form his own opinion on the subject in question. He says, "I began with Genesis and read every verse to the end of Revelation, and my views of God's character were completely changed. I now saw, that God as a sovereign could do all things, but that as a God of love, He had revealed His mercy and goodness to all mankind, by giving His Son to be the world's saviour. He was no longer hampered with a Calvinistic creed, but his sinful habits and companions had still great power over him.

While in this interesting state of mind he attended an open-air service, conducted by the Primitive Methodists, and at the request of the preacher, Mr. G. Grundy, he opened his house for preaching and holding religious services. Preachers and leaders were soon appointed, and a small church sprang into existence, enrolling Mr. and Mrs. Maden among its first members,

and accepting their house as its first sanctuary. The news about the new meeting-house ; the exciting services held there, and the conversions then taking place, spread rapidly through the village, and soon reached the ears of the Rev. Birket Dawson, clergyman of Bradshaw, who, though he had never visited his poor parishioner so long as he lived in folly and sin, soon made his way to Mr. Maden's house when he heard of the attempts being made to effect a reformation in the district. On entering the house he said, " I hear you are holding religious meetings in your house." The reply was, " We are." " And don't you know it is very wrong to hold such meetings in an unconsecrated building like this ?" The answer was, " No, we think we are right, and doing good by our meetings." " But can you expect God's blessing where there is swearing and singing of songs during the week ?" The reply was, " There is no swearing nor singing of songs here, except hymns of praise ; and as to God's blessing, we are certain we enjoy that." He left the house saying he would make inquiry about them, and call again ; and to his credit let it be said, he soon came again, and told Mrs. Maden he had inquired about her husband, and found that people spoke well of him, and believed him to be doing a good work :

he should be glad if they could go to his church, but if not he must leave them to work and worship as they pleased. We should be delighted if many ministers of the Established Church would adopt the same policy now, and instead of persecuting their dissenting neighbours, who are doing the work which they are appointed to perform, they would quietly receive their stipends, and stand out of the way of earnest workers.

The little church made marvellous progress. A class was formed, and Mr. Maden was fixed upon as its leader. His heart was warm, and his soul full of zeal for Christ, and it was no longer a task to speak to anxious souls, but an unspeakable joy. From twenty to thirty people were often waiting when he returned from work, anxious to hear him read, sing, pray, or expound the Scriptures ; and on Sunday his house was generally occupied by members and hearers from eight in the morning till ten o'clock at night.

## CHAPTER III.

### His Beginning to Preach.

"Who hath despised the day of small things."—ZECH. iv. 10.

WHILE Mr. Maden's house served the purposes of a small chapel, the circuit preacher on one occasion failed to keep his appointment, and the class-leader resolved he would try to preach. He spoke from the words, "Prepare to meet thy God." His first text still forms the motto over the pulpit in the chapel at Gambleside. When the service was concluded several friends expressed their approval of the effort by saying they wished the preacher would fail again if they could get to hear sermons like that. On another occasion the regular minister was too late, and found, when he got to the door, that Mr. Maden was officiating for him; he listened, but did not appear, and as he went away he said to a friend, "I have never heard a man like this in all my life; if we let him alone a little while we shall have all Harwood-Lee converted."

The good work prospered, and numbers of notorious sinners were led to the Saviour, and their reformed and holy lives proved the reality and completeness of their conversion. One example of such happy changes must suffice. He says: "One Saturday night, when the neighbouring beer-house shut up, James Blazedale came to my house, and wanted us to sing him a hymn to a tune called 'Old Ferry'; I told him we did not sing for drunken people now, but if he would come in the morning, sober and clean, we would both sing and pray for him. Next morning this poor drunkard was the first at the meeting, and the Word entered his soul with much power. He felt his lost condition, and fled to Christ for refuge; and from that day he lived a holy and useful life, and after about nine years of earnest work in teaching and preaching Jesus, he died, triumphing in the faith, with a good hope of eternal life." Many others embraced salvation at that time, some of whom are still living in the service of God.

The young preacher and class-leader had many opportunities of exercising his speaking talents, and now he regretted exceedingly that his knowledge was not more extensive. The Bible, the *Pilgrim's Progress*, the *Holy War*, and *Clarke's Scripture Promises*, with a *Primitive Methodist*

*Hymn-book*, formed his library ; but from these scanty sources he drew almost inexhaustible supplies. With a fertile genius, a lively imagination, a burning love for souls, and an unquenchable zeal, he went forth among the people, apparently as unarmed as Gideon before the Midianites, or Samson among the Philistines ; but, like them, he put to flight the armies of the aliens, and on looking over the battle-field, it was soon seen, from the slain and wounded, that he had used most effectively the sword of the Spirit.

About this period the Primitive Methodists held many Camp Meetings in various parts of the country, and the local preacher of Harwood-Lee was now well known, and his services were very acceptable and much in request. He was invited to speak at an open-air meeting near Goodshaw, where he had spent his early years, and he consented to go ; but when he arrived he found himself in a great difficulty. Glancing over the people, he saw Mr. Saunderson, a shop-keeper, to whom he had been in debt ever since he left his native part. He felt strongly tempted to keep out of the cart provided for the speakers, to prevent his creditor making remarks on his inconsistency ; but he prayed for help, and the Lord gave him grace, so he stepped into the

cart and began speaking. He strongly commended religion, and set forth its influence for good, on all who receive it. He said, "If a man is poor, and has got into debt, and he becomes a Christian, he will be made sober, honest, and industrious; and he will pay every penny he owes as soon as he is able," and when saying this, he gave an oblique glance at the grocer, as if to say, "That is for you; I shall pay you as soon as possible;" and Mr. Saunderson gave the responsive look, as if to say, "I am glad to hear that; go on, all is right now." And the speaker did go on, for he felt now that his course was clear to speak boldly in the name of the Lord. It is pleasing here to remark that this debt was entirely paid off in a short time after.

The good work at Harwood-Lee made very satisfactory progress, but the leader of that earnest group of Christians began, like Paul, to have great heaviness and continual sorrow of heart for his brethren, his kinsmen according to the flesh. He resolved to visit his father's family and friends in Rossendale, and he entertained a hope that when he had told them the story of his conversion, explained the plan of salvation by faith in Jesus, and set before them the peace, happiness, and safety of the believer,

they would heartily welcome the glad tidings, and enter into the Kingdom of Christ; but he soon found he was mistaken. His friends thought he made too much of religion, and as he could talk about nothing else, and they were very indifferent hearers, he got the impression that they were very glad when he set his face to return to Harwood-Lee. In a short time, however, he paid a few more visits to his relatives in Rossendale, and during his sojourn with them he worshipped with the Wesleyans at Water, near Newchurch, and spoke a few times in their meetings. The leading man there, Mr. Haworth, a manufacturer, was so pleased with the spirit and manner of the new speaker, that he offered to find him employment if he would come and settle in the district. The offer was accepted, and arrangements were soon made for the removal of his family and goods. This event caused much deep sorrow among the friends at Harwood-Lee, for they had been very happy, and their success was so great that in eighteen months they had enrolled sixty-one members, fifty-eight of whom had been gathered entirely from the world, and had never been in the habit of attending any place of worship till they heard the Gospel in Mr. Maden's house. When the cart was being filled with furniture



for removal, Edward Lomas said he would rather help to flit all the families in Harwood-Lee than lose his friend Maden. Not without severe pangs of grief did the worthy couple sever themselves from the church which had met in their house for a year and a half. Their hearts "trembled for the ark of God;" but the Lord took care of His people, and having obtained help of God, they have continued until this day; and now they are found in a much more comfortable and eligible sanctuary than that which they formerly occupied in the home of a working man.

After a long and tedious journey on a cold day in March, 1839, the pilgrim family arrived at Water, in Rossendale. Mr. Maden began at once to make himself useful among the Wesleyans, but after a few months' experience, he found he had not just the same liberty in speaking as when he addressed his friends and equals in Harwood-Lee. His extreme faithfulness and pointed address produced a little coldness between the servant preacher and the master hearer.

Through exposure and long-continued exertion when his master's mill was on fire, he was prostrated by sickness for a considerable time. Poverty now held its victim with a firm grip,

and the prospect for the future was exceedingly gloomy and perplexing. The Lord was evidently stirring up the nest, and preparing for another short migration, which should place His servant in the district where the great work of his life was yet to be accomplished.

We must here introduce our readers to Gambleside and its neighbourhood. The district of Rossendale was disforested in the reign of Henry VII., and in the reign of Henry VIII. there was a population of about 600, but as yet no chapel had been erected for the worship of God. In a copy of a deed entered into for building a chapel at Goodshaw, in the thirty-second year of the reign of Henry VIII., we find the name of John Ormerod of Gambleside. We are not able to give with certainty the origin of the name Gambleside, but it is well known that in the early part of the present century, scores of persons generally met in the large fold there on a Sunday morning to spend the day in gambling and various sports. Running, jumping, football playing, wrestling, cock-fighting, and occasionally what was termed a regular fight, were the chief games carried on from morning till night almost every Lord's Day. The people were very poor; oatmeal porridge and skimmed milk formed their staple food, and

as they were pent up at the handlooms all the week, it is not surprising that they burst out with rollicking wildness on the Sunday morning. At the time Mr. Maden began his labours here there was no building erected for the worship of God, no Christian church formed, no Sunday-school, and no religious agency or organisation of any kind in the district ; nor was there any chapel nearer than Goodshaw. The consequence was, ignorance prevailed, civilisation lagged behind, and sin was common in many of its grossest forms. Such was the state of society when Mr. Maden began his evangelistic labours.

## CHAPTER IV.

### The Formation of the Church at Gambleside.

“Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man’s foundation.”—ROM. xv. 20.

ON the first Tuesday in June, 1839, the subject of our sketch went over to Gambleside, and also paid a visit to Cotton Row; and while conversing in the house of Abraham Riley, two women of loose character stopped in the road, and began dancing and playing the tambourine. An old Primitive Methodist preacher, passing at the time, spoke to them about their sinful state, and pointed them to Christ as a Saviour, and then knelt down in the road and prayed for them. Mr. Maden took advantage of this circumstance, and got the neighbours into the house where he was visiting, and talked to them about the salvation of their souls, and prayed with them. Some conversation followed, and it was arranged that he should come over and preach in Mr.

Riley's house as soon as convenient. He accordingly came in September the same year, and preached to a house packed full of eager and attentive listeners. For the remainder of that year he came once a fortnight, and preached in various houses where the people were willing to receive him.

A few friends were soon gathered around him, and on Christmas Day, 1839, they met in Conference to arrange some plan for their future operations. At that time there was an old house at Gambleside unoccupied, and it was agreed to rent it, and use it as a Meeting House. It was let to them by John Haworth, a neighbouring farmer, who kindly lent a few sacks to cover the short ladders and boards which were fixed in the room as seats. On the first Sunday in January, 1840, a Sunday-school was commenced. The day was very cold, and the snow fell fast, yet a few children came, and among them the present superintendent, Thomas Taylor, who has very rarely been absent from that day to this. The room was dark and dismal, and the fittings were extremely primitive and coarse. An old common chair with a little book-board fixed on the top of the back was admired as a very convenient pulpit; and such it was, for it could easily be fixed in any part of the room,

or be carried outside for the Camp Meeting, or open-air service. The congregation consisted of a few small farmers, colliers, and mill operatives. Their appearance bespoke hard work, small means, and want of culture. The preacher sometimes spoke against pride in dress, but judging from appearances there were few audiences so uniformly clad in the habiliments of humility. For a time there was some difficulty in the singing department. The people knew very few tunes, and had but little choice in metres. If the preacher had a cold, and his wife was absent, he read the hymns and passed them as sung; but when Mrs. Maden was there all difficulty on this score vanished, for she started the tunes, and led on bravely, and the young Madens, and other musical hearers, supported her to the best of their ability, though often with too many warblings and variations.

The weather frequently interfered with the comfort of the hearers, on account of the roof of the house being so defective. On one occasion, a poor man who was not very vigorous in intellect, looking up to the source of a constant dropping, while the preacher was speaking, remarked aloud, "It rains here." A humorous story is told of the same man, who, in chapel near Colne, sat before an old lady who fell into

a profound sleep, and began snoring terrifically. Harry turned to his neighbour, and said, with a bold and dogmatic tone, "There's a pig somewhere ;" and refused to be quieted till the noisy animal was put to silence. It is said he banished one bad habit for a time, and made it a very hazardous experiment to go to sleep if he were present in chapel. Such a character might yet be useful, if he could take the round of our congregations, to scare and terrify drowsy hearers.

Though the little preaching room was not very comfortable, the people continued to attend, and laboured diligently among the children, especially brethren Riley, Heap, and Gray. A few Primitive Methodists came occasionally from Crawshawbooth to render assistance in the services, but they discontinued their efforts ; and then some little help was obtained from the Association Methodists at Stoops, near Burnley, but they also soon withheld their countenance, leaving the people to help themselves as they might be able. And now, when the interest of the opening services had subsided, and the pastor and his little flock were left to themselves, there appeared to be some degree of stagnation, and the preacher felt painfully that the cause was not making much progress. He still lived at Water, and had a mile and a half to

walk over the hill from his home to his preaching room. About midway on his right, as he came to Gambleside, there lay a large piece of moorland, known as "The Knave's Acre," and when he saw it, he was strongly tempted to run away from duty, and spend the Sunday in perfect solitude and troubled pleasure ; but he thought of Jonah, and how the Lord punished him, and fetched him back when he ran away ; and then he thought the devil was tempting him as he tempted the Master in the wilderness. He had very great faith in prayer, and he resolved not to parley with the old enemy ; so he went down on his knees in the open field, and wrestled most fervently with God, and pleaded for help, asking the Lord to show him if he had done wrong in missioning Gambleside, and if right, that He would that very day give him some signal proof and encouragement.

He rose greatly cheered and blest, but the thought occurred, What shall be the sign of God's favour ? And he said, "Lord, if I am right in this work, let there be a fresh face at the preaching room to day." On his arrival he saw a strong, well-built, rough-looking man sitting there, James Haworth, a collier and a cobbler by trade. He was a good specimen of



a man in low life, addicted to drink and its kindred evils. The preacher recognized the heaven-sent sign, and prayed most earnestly that God would give him that one soul as a seal to his ministry that day.

In his sermon he told the congregation he believed the Lord would that day stretch forth His arm, and save a sinner from death. He spoke with much freedom, energy, and power.

We must here anticipate our story a little, to follow this very interesting case. The cobbler went home, and said to his wife, "Sarah, I have been up to Gambleside to hear James Maden preach, and I am determined in future to lead a better life." She said, "I Jem, thou wilt; thou wilt be at the ale-house again soon." He said, "No, I am going to be a Christian." When about to retire to rest, he threw off his coat, and went down on his knees, while the angels in heaven whispered with joyous smiles, "Behold, he prayeth." The following Sunday he took his wife with him, and she also was truly converted, and began to rejoice in Jesus. From this time James became a most devoted student of God's Word, and being able to read well at the time of his conversion, he soon began to teach the first Bible class, and was very regular in his attendance. When a brother came to see him

from a considerable distance, he said on the Sunday morning, "Now, brother, I am going to chapel; I shall be glad if you will go with me, but if not, you can have the key, and keep house." If all Christians would follow this example, they would put an end to much feasting gossip, and desecration of the Lord's Day.

In a short time this earnest man began preaching the Gospel. He had a strong constitution, a good voice, a firm nerve, and much fine feeling. He was a man full of the Holy Ghost, and of power. He was afterwards one of the first little group that put on the Lord Jesus by baptism at Gambleside. After a few years he removed to Baxenden, where he became under steward in a coal pit. To all human appearance, if his life had been spared long, he would have accomplished a great work for Christ; but by a mysterious providence he was cut off in the prime of life. One Monday morning he got the lads of the coal pit about him, and promised, if they would be good lads during the week, and not swear, he would give each one a present on the following Saturday. He went down the pit singing, "There is a land of pure delight," &c. He was caught by the falling of the roof, and instantly killed; but though his body perished, we believe his spirit

was presented before God, without spot or blemish, henceforth to mingle with the redeemed in heaven. Many tears were shed over this sad event, but perhaps no one felt the stroke more keenly than the humble pastor at Gambleside, who had been instrumental in winning that precious soul for the Saviour.

The Church and School continued to grow in number and strength. To add to the minister's comfort, it was arranged that he should have tea after service, before going home, for which the friend supplying it received fourpence per Sunday. After ministering to the people for three years without one penny of remuneration, the cobbler to whom reference has been made, spoke to his brethren as follows :—" Friends, I think we ought to do something for our minister, for his shoes are bad, and he has taken cold through having his feet wet ; if you will club together and buy a bit of leather, I will make him a good pair of shoes." The suggestion was acted upon at once, and a pair of shoes formed the pastor's entire salary for three years' services. Mr. Maden always said those shoes were the best he ever wore.

The Meeting-house had now become too small, and it became needful to provide another and a better. In the year 1843 the old brew-house

in the village was taken, and converted into a chapel. It was an oblong building, and could easily be adapted to serve its new and better purpose. A neat little pulpit was fixed at one end, and a rising gallery at the other to seat fifty people; while forms filled the intervening space, which was used for school purposes. And now came the important event of removing out of the tabernacle into the temple. The humble cottage had served its purpose, and worship as pure, spiritual, and acceptable to God as was ever enjoyed in the stately cathedral, was enjoyed in this lowly dwelling. "The Lord shall count, when He writeth up the people, that this man was born there." The new chapel was thought to be grand indeed, and so comfortable that our beloved Queen Victoria might have been very happy if favoured with one of the front seats. Some improvement was effected in the devotional part of the service. Mr. R. Hudson played the violin, and Mr. John Maden, the pastor's eldest son, played the violoncello, which a Puritanic brother named "Old Dagon," and which he would have been glad to see thrown on the floor, and smashed to pieces, like the god of the Philistines. The writer well remembers on the occasion of school sermons, the tuning of eight or ten wind and

stringed instruments, while the people listened with gleeful curiosity to discords reminding one of Chaos, in Haydn's "Creation," which were soon to be followed by loud and telling harmonies. During this scene the little urchins watched anxiously for the snapping of the string which had been screwed too tight, and hardly suppressed their mirth when the crack was heard, and the crimson streak marked the face of the excited and blushing fiddler. The congregations were generally good, and the collections gradually increased ; but, to secure brevity, we shall leave the question of finances till we can give a comprehensive view of them in one section of our little volume.

In the year 1843 the pastor removed from Water and settled at Cotton Row, a location in every way favourable for carrying on his spiritual operations.

## CHAPTER V.


### He becomes a Baptist.

“There is nothing holier, or better, or safer, than to be contented with the authority of Christ alone.”—CALVIN.

A THEME of considerable importance began to engage Mr. Maden's attention ; his mind was not at ease in relation to the subject of Christian baptism. Laying aside his preconceptions as well as he could, and 'putting away ecclesiastical opinions and authorities, he began to study the New Testament most carefully and prayerfully, to ascertain the mind of the Spirit on this subject. In this way he became fully convinced and persuaded that all believers ought to be immersed into the name of the Father, and of the Son, and of the Holy Ghost ; and that none but believers could be proper subjects for Christian baptism. He announced his views on this ordinance, and on Sunday, September 29th, 1844, he and two other brethren were publicly baptised, in a stream near the chapel, by Mr. Staveley, of Burnley, and the

same day the pastor administered the Lord's Supper to these brethren, and to Mr. White, who had been baptised elsewhere six months before. These four now composed the Baptist Church at Gambleside ; others soon followed their example, but a few of the first labourers never attended to this ordinance. The minister now felt his isolated condition, for he was not aware that any body of Christians held views precisely like his own. The Particular Baptists said he was only a baptised Methodist, while the Methodists frowned as they gazed on the new Baptist banner floating in the breeze. But Mr. Maden was not to be moved if all the world were against him. Having laid hold of a truth, he held it as with the grip of a giant. Hence, on this subject he never swerved to the end of his life.

After a time a new baptistry was made in a beautiful situation, a short distance from the chapel. On a fine Sunday morning hundreds of people have been seen sitting, row above row, on the ground, which rose in three directions from the water, while the pastor gave his address on baptism. He seldom failed to offer a sovereign to any hearer who would bring him one passage from the Bible that either teaches or sanctions infant sprinkling. No one ever



claimed the reward, but some sought and found the truth, and were baptised.

In 1845 Mr. Bridge, a manufacturer, began to attend the chapel at Gambleside. He suggested that a new chapel should be built at Clow-bridge, and he offered to improve the financial condition of the pastor ; but he stipulated that the church should be a Methodist Church ; the preacher was not to be moved by worldly prospects.

“Unpractised he to fawn or seek for power,  
By doctrines fashion'd to the varying hour.”

Hence he declined the suggestion, and Mr. Bridge left, and built a chapel about a mile from Gambleside, and, being successful in business, he called it “Providence Chapel,” and connected it with the Association Methodists.

The pastor continued his earnest labours, preaching a full and free salvation for all ; but his bold and confident statements on the universality of the Atonement, and the ample provision of salvation for every sinner, called forth vigorous opposition from the high Calvinists, who were then very numerous.

We may here remark that the Calvinism of that time was not of a very mild character. If it was not pure Antinomianism, it was strongly



tinctured with that element. In proof of this, two articles of belief selected from an old church book in Rossendale, will suffice :—

Article III. On Election.

“We believe that the eternal God who worketh all things after the counsel of His own will hath unalterably decreed, elected, or chosen unto salvation in Christ, before the foundation of the world, a definite number of mankind, of all nations, kindreds, peoples, and tongues, Jews and Gentiles to the praise and glory of His grace, and that not one more can be added to this number, nor one taken from it. We also believe that He was not moved or induced to elect or choose any unto salvation by any worthiness of, or works done by, the creature. We also as firmly believe that the eternal I Am hath as inseparably decreed and determined all the means necessary to accomplish that glorious end.”

Article IV. On Reprobation.


“Again, on the other hand, we as steadfastly believe the opposite doctrine, *i.e.*, that the Righteous God, in and by the counsel of His own will, hath eternally rejected, cast off, and appointed the rest of mankind to utter destruction. We do not believe that God, in the act of election, passed by the rest of mankind un-

concerned until they had sinned, and then appointed them to destruction, as some doth suggest, but we believe that when He appointed some to this glorious end, to be with Him in everlasting happiness, for the praise and glory of His grace, He also, at the same time, appointed the rest of mankind to everlasting wrath, to dwell with devils and damned spirits, where the worm dieth not, and the fire is not quenched, to the praise of His everlasting power and holiness. We also believe that no foreseen unworthiness, or unholiness found in, or done by the creature, did move or induce God hereunto; but that they are first vessels of wrath, then fitted to destruction: objects of hatred before having done good or evil. We also firmly believe that God, according to the righteous counsel of His own will, hath unalterably affixed, and determined, and appointed all the necessary means to accomplish this great and glorious end."

These quotations show the kind of doctrines generally entertained in Rossendale at the period of which we write. To avoid any harsh phraseology on the above articles, we shall adopt the words of the late Lord Macaulay, and describe this system of theology as "an unamiable Divinity." About this time Mr. Hitchen sent Mr. Maden a challenge for a public discussion

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on Calvinism, and Mr. Helliwell sent a message that he should like to hear him preach from Rom. xi. 7: "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." The reply was, "Fix upon a time and place, and I will preach from the passage." Arrangements were made, and the congregation was so large that scores were unable to gain admission. The preacher was well prepared, for he had studied the subject thoroughly and was very familiar with some of the best writers on the ninth chapter to the Romans. Having fought his way through the labyrinth of what he considered a system of fatalism, he dealt some heavy blows on his opponents. When the service was concluded the people gathered into groups, and the cross-firing was kept up sharply till the early hours of the morning. Mr. Hitchen was so completely changed in his views by this sermon that he published in rhyme an account of his conversion, and was soon baptised and enrolled as a member of the church at Gamble-side. A very considerable number of fly-sheets were issued, and the controversy was prolonged with much warmth of feeling; but the chief actor, who had given the decisive stroke, and put his foes to flight, left his friends to complete



the rout while he engaged in the more congenial and blessed work of preaching the Gospel. From this time he was allowed to go on "the even tenor of his way" without much molestation. One sharp encounter closed the contest. Mr. S. Hargreaves opened the conversation by saying, "James, I wonder how you Arminians can say that God loves all, and desires the salvation of the world, when you know that He has left millions in heathen darkness and without any knowledge of a Saviour!" The reply was, "Samuel, don't you remember the last words of the Master, 'Go ye into all the world, and preach the Gospel to every creature.' The heathens are not lost because God is unwilling to save them, but because such lazy drones as you and I have refused to take the good tidings to them."

The little church continued to prosper, and the seat-rents were now given to the minister as his salary. The amount thus raised was about £3 12s. per year. Though the income was but small, the pastor was very happy in his work. He could endorse the sentiments of the late J. Brotherton, of Manchester, "My riches consist not in the abundance of my possessions, but in the fewness of my wants."

About the year 1848, Mr. F. Stocks, a

member of a General Baptist Church in Yorkshire, settled with his family at Waterfoot. He desired Mr. Maden to mission that village, and offered to open his house as a preaching room. The offer was accepted, and he preached there very often, and sent Mr. White, one of his local preachers, when convenient. The few friends were afterwards formed into a Church, consisting of eight members, by the Revs. J. Maden and W. Robertshaw. The little chapel at Gamble-side had now become too small, and in 1849, the place was rebuilt and enlarged, to accommodate nearly 300 people, at a cost of less than £300. The minister toiled hard, and often went about after his day's work to solicit subscriptions. His chief helpers were W. Lord, J. Haworth, J. Heap, H. Hargreaves, J. Greenwood, T. Lord, and others, some of whom gave £5. In due time the chapel was finished, and about £140 raised toward the cost. The people were delighted with the commodious and beautiful building. Among the £5 contributors was one to whom we must make special reference. Mr. T. Lord, a well-to-do hearer, thought his princely gift of £5 should entitle him to a free seat for life, and as the sittings were let at sixpence per quarter, he declined to take one. The writer can easily call up the form of this

stout yeoman, sitting on a form among the lads, with his knee breeches without braces, exhibiting a line of shirting parallel with the bottom of his coloured waistcoat. This friend, with many others who helped to erect the present chapel, has long since passed from the scene of his labours. The good work made progress in the new sanctuary, and the additional seat rent raised the pastor's income to £9 per annum.

## CHAPTER VI.

### He unites with the General Baptists.

"Union is strength."—OLD ADAGE.

**M**R. MADEN now became acquainted with a few General Baptists, and when he attended the Yorkshire Conference, he was asked to prepare a confession of his faith. He did so, and when it was read to the brethren assembled, it was said to be highly satisfactory. He found that, with the New Testament as his source of information, and the Spirit of God for his interpreter, he had unconsciously adopted the doctrines and principles which are most surely believed among General Baptists. On behalf of his brethren at Gambleside, he made application to be received into the Yorkshire Conference. He was asked, "Who has formed you into a church?" He replied, "The Lord Jesus Christ; but if any of you think you can do the work better, we shall be glad to receive you." As no one seemed willing to try to

improve on the Master's work, the church, consisting of seventeen members, was admitted to the privileges of the Conference on the 26th of December, 1849, and the Revs. W. Crabtree and W. Robertshaw were requested to visit Gambleside, and preach on the characteristics of a Christian church, and the duties which members owe to each other, &c.


Mr. Robertshaw was then the beloved pastor of the church at Shore; but from this time he frequently walked eight miles to visit his fellow-labourer at Gambleside. It is a pleasing fact that from the day when these two brethren first met in company, to the solemn hour when the Rev. W. Robertshaw, then of Burnley-lane, reclined on the arm of his bosom friend, and breathed his last, they enjoyed unbroken fellowship; for, like David and Jonathan, they loved each other with a pure and ardent affection. Mr. Maden preached the funeral sermon of this honoured and useful pastor to a large and sorrowful congregation. For a few years after the opening of the chapel at Gambleside, we have little to record, save continued work and worship, marked by steady progress.

In 1851 two of the pastor's sons, John and James, were invited to preach before the Church, and after being heard they were recommended



to use their talents as the Lord, through His people, should give them opportunity. They were often engaged in their own place, and at Waterfoot.

The year following was one of much activity and progress. Ten hearers were baptized; brethren White and Parkinson were elected deacons, and the pastor's income was raised to £20 per year. To a few people the stipend now seemed very large, and some non-members occasionally intimated that the minister was preaching for money. He had reason to pray to be "delivered from wicked and unreasonable men," for an insinuation more base and unfounded could not have been made. Had he been anxious to secure a larger income, he had opportunities of doing so. He received a very pressing invitation from the Infirmary-street Church in Bradford, which, if accepted, would have enabled him to quadruple his salary at once. When he had read the letter of invitation to his people, there followed such a flood of tears, and such a manifestation of strong attachment to him, that he said, "Friends, dry up your tears; I shall not be taken from you by the prospect of more money; I have made up my mind to remain with you as long as I live." This resolution was kept, and for



twenty years after he lived and laboured among his loving and devoted people.

Soon after this event Mr. Maden changed his calling, and took the farm at Meadow-head, about a quarter of a mile from Gambleside. This change gave him a better opportunity of preparing his sermons, visiting his flock, and preaching in distant places, to which he was very often invited. There are few chapels belonging to the Lancashire and Yorkshire Conference in which he has not preached again and again. He also preached in Macclesfield, Congleton, Wheelock-Heath, Crewe, and other places in Cheshire. He enjoyed sweet fellowship with the late Rev. R. Pedley, who, like himself, was the founder and pastor of a Baptist Church.

Though Mr. Maden was known to be very general in his theological sentiments, his ministrations were very acceptable in the other section of the Baptist body. He preached in Bury, Astley Bridge, Sabden, Clitheroe, Barnoldswick, and in many of the chapels in Rossendale, and often for the Independents in Marsden. Having a felicitous admixture of Methodist fire and Baptist doctrine, he was generally well received in any pulpit he had the honour to occupy. There were few congregations that could resist

the power of his racy and fascinating style, and the intense energy with which he delivered his discourses. But before we speak of him more fully as a preacher we must present a few other facts to show the extent and magnitude of his labours.

On the 21st of May, 1850, the little church at Waterfoot was received into the Yorkshire Conference, and soon after the church at Gambleside was welcomed into the General Baptist Association. When Mr. Stocks and his family removed to Bacup, a dispute arose among the brethren at Waterfoot. Mr. S. and his children claimed to be the church, and therefore to have a right to the books, forms, &c., in the preaching room. Mr. Maden tried to mediate. The result was, the church, like that in the wilderness, proved to be migratory in character, and after taking up its tabernacle, it pitched it again in Bacup. Here the pastor and his local preachers at Gambleside supplied for many years, in conjunction with friends from other places. This church has recently built a good chapel and school in Bacup, at a cost of over £1,600. The few friends who were left behind still clung together, and agreed to rent a room near Edgeside. Mr. Maden guaranteed the rent of the room, and he and his local

preachers were the chief supplies for a few years following. He baptised most of the first converts there, and administered the Lord's Supper to them. He says, in his scrap-book, under the year 1854, "We have missioned Edgeside, a village about four miles distant from us, and have succeeded in raising a small church numbering eight members, and a Sunday-school of about 100 scholars: so our number in all is forty-one members, and in both schools near 200 scholars. These are under our care, to a certain extent, as we have hitherto supplied them with preaching."

The cause here continued to grow, and after a few years the friends were formed into a separate church, and received into the General Baptist Association. A good chapel has been erected, at a cost of about £1,300, and an organ has since been placed in it. Mr. Maden's impression was, that he baptised about thirty of the first converts at these two places. In 1873 these churches report 123 members, and 301 Sunday scholars. Truly we may exclaim, "What hath God wrought?" Blessed be the Lord God of Israel, who only doeth wondrous things!

While the Church at Gambleside was successfully evangelising the dark places in Rossendale,

it was not unmindful of the perishing heathen in Orissa. In 1853 the first missionary meeting held in the district was addressed by our venerable friend, the Rev. J. Buckley, D.D., and others, and the collection amounted to £2 1s. 3d. Since that time the church has frequently contributed both to the Home and Foreign Missionary Societies.

In the year 1855 this little church—then scarcely known in the Connexion—had the honour of sending the pastor's second son to our college, then in Leicester, for which act of kindness the writer of this sketch still feels profoundly grateful. Our beloved father often spoke to his children on the importance of securing a good education, and very deeply regretted his own imperfect training.

In 1857 Mr. Cropper, a young member of the Church, bought an organ, and offered it to the Church at the price he had given. The offer was accepted, and now "Old Dagon," which John, James, and Ashworth Maden had played in succession, was put out of the sanctuary, and the last-named became organist, and retains his office still. In 1860 the minister's income was raised to £30 per year; in a short time afterwards to £45 a year, and then to £50, at which figure it remained to the time of his death.

## CHAPTER VII.

### His Trials and Difficulties.

"None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy."  
—PAUL.

THE construction of a very large reservoir in the valley below the chapel, cut off three footpaths leading from the Manchester-road to the village of Gambleside; and this proved to be a very serious obstacle, and for some time people were prevented attending chapel as well as they had done. After planning, and scheming, and taking legal advice, the pastor and his friends saw no way of getting out of their difficulties except by building a school-preaching room at Clowbridge, so as to come nearer to the population. This step involved a very large expenditure of time and money; yet the Church nobly determined that this great work should be accomplished. There was some difficulty in securing unanimity, as a few people on the hill, and in the Water valley,

were afraid the chapel would be deserted if a commodious place was opened at Clowbridge. Land, however, was taken on which to erect a school, a minister's house and a new chapel when the means required could be raised to build it. Pastor and people laboured hard and with much perseverance, and on the 15th of November, 1866, the new and commodious schoolroom, capable of seating from 400 to 500 people, was opened by the Revs. J. Alcorn and J. Maden, jun. The minister's house was also completed, and the premises, which had cost a little over £800, were very neat and convenient.

Mr. Maden now felt that he ought to retire from all secular employment, and devote his remaining time and strength entirely to spiritual work. He therefore left the farm in the hands of his youngest son, and took possession of the house, which had happily been provided for his declining years. It was now thought advisable to form a day-school, and Mr. J. Farnworth and his wife (a daughter of the pastor) undertook its management. The school prospered, and a goodly number of children, including many half-timers from the neighbouring mill, sought instruction in the new edifice; but the success was not to be *long* enjoyed without disturbance. The leading

Episcopalians of Padiham, ascending the hill of Hameldon, looked down anxiously upon the beautiful and peaceful valley below them. They saw this great field, formerly so rough and barren, waving with the golden grain, for which Baptist labourers had toiled and prayed, with the hope of reaping a glorious harvest, and like the Moabites or Midianites, as they gazed on the fruitful fields of Canaan, they longed to thrust in the sickle, and carry off the heavy sheaves to Episcopalian granaries. There was ample school accommodation for the children in the district, but it was provided by Non-conformists. An Episcopalian school was soon built at Clowbridge, and a notice was received at the Baptist school, from the neighbouring mill, that after a certain day the half-timers would cease to attend. Mr. Maden's friends held a public meeting, and protested against what they considered to be very unjust treatment, and resolved that the children under their control should not be sent to the Church of England school. Still the fees for the half-timers were paid at the Episcopalian school, so that Baptists who remained true to their principles, had to sacrifice the school fees, and pay their own in addition. This unkind treatment grieved Mr. Maden very much, and probably



had some effect in impairing his health. Those who know the circumstances of which we write, will not wonder that the suffering pastor should have spoken in bitter tones, and with strong indignation, against a dominant church, and a persecuting spirit in those who possess social influence and power. His spirit was very independent, and his bold and outspoken manner sometimes brought him to the verge of trouble ; but he was not to be moved by threats of pains and penalties.

Having settled what was right, he spent little time in studying what was expedient. Hence, in face of continued and most provoking opposition, he manfully struggled against obstacles, and contended earnestly for "the faith once delivered to the saints." It is very gratifying to know that all the efforts to prevent the success of the Baptist school at Clowbridge have thus far been ineffectual. Mr. Farnworth has successfully passed his examination, and is now a certificated inaster ; the school is prosperous, and is a great blessing to the district.

In 1868 the hard-working pastor, who had scarcely ever failed to attend to his public duties, was suddenly laid aside through an attack of paralysis. For some time his life *appeared* very uncertain, but, in the good Pro-

vidence of God, he was partially restored, though not so completely as to be able to discharge his duties with regularity. He felt his helplessness very much, and often expressed a hope that if he had finished his work the Lord would not keep him long from the enjoyment of his heavenly rest. The church very deeply sympathised with him, and requested him to be perfectly composed, and not to trouble himself in the least about the future; and promised to continue his stipend as long as the Lord should spare him, if he should never be able to preach again. Fervent prayers were offered in public and in private that his life might be prolonged, that his brethren might be cheered by his genial presence and assisted by his wisdom and counsel. Sometimes he appeared very anxious about the cause, and wondered if the friends would not tire in supporting him when he could render no service. But the Lord gave signal proofs of His favour. The good work prospered, souls were saved, and the church was peaceful and happy. His eldest son preached and administered the Lord's Supper on the first Sunday in each month, and the three local preachers, J. Hartley, J. and G. Farnworth, rendered good service. A. Riley and the rest of the deacons and elders often

visited and encouraged him. Many ministers and occasional preachers gave their services, among whom special reference ought to be made to the Rev. W. G. Fifield and T. Evans.

Mr. Maden had a strong desire to live to see the debt entirely removed from the school. He had the honour, in Christmas week, 1873, of giving the last £5, and the satisfaction of knowing that the whole of the £800 required in 1866 had been raised and paid.

As the people were few in number, and had no persons of wealth among them, it may be interesting to know a little about the finances of the church at Gambleside. We shall therefore give a few figures, partly to show how small beginnings may lead to important issues, and partly to indicate how great a work may be accomplished where people are determined, united, and persevering in their efforts.

#### MONEY RAISED AT GAMBLESIDE :—

During the first year	...	...	...	£	5	6	6
„ last year	...	...	...	...	272	18	6
„ first ten years	...	...	...	...	68	18	6
„ second ditto	...	...	...	...	859	11	1
„ following years	...	...	...	...	2,878	1	6
Total	...	...	...	£3,806	6	1	
Number of Church in 1844	...	...	...	...	4		
1849, when the present chapel was built	...	...	...	...	16		
1873	...	...	...	...	88		

About eighty-eight other persons have been in fellowship, some of whom are fallen back to the world, some in other churches, some lost sight of, and many, we hope and believe, are at God's right hand, enjoying fellowship with him who was the means of leading them into the presence of Jesus.

P.S.—The church at Gambleside never received a single grant of money, from any Conference or Home Missionary Society, to assist in its building or financial operations.

## CHAPTER VIII.

### Mr. Maden as a Preacher.

“There stands the messenger of truth !—there stands  
The legate of the skies ! his theme divine ;  
His office sacred, his credentials clear.  
By him the violated law speaks out  
Its thunders ; and by him, in strains as sweet  
As angels use, the Gospel whispers peace.”

—COWPER.

A S preparation for the pulpit forms an important part of the minister's work, it may be interesting to know how Mr. Maden attended to this part of his duty. He certainly spent less time in the study than many preachers do, but he was often sermonising while his hands performed their daily toil, or as he went about the business of his farm. He read very extensively from the year 1840 to the end of 1873. He had a goodly number of standard works, with which he was very familiar ; but the Bible was unquestionably the one book which he studied more than all others. It was not uncommon to hear him say, at the breakfast-table, “I have this morning read through

the Epistle to the Galatians," or Ephesians, or half-a-dozen chapters in Corinthians. He often read the whole of the inspired volume. On the fly-leaf of his Bible I find the following words, penned on the 15th of May, 1872: "I have read this book through once more, and am fully convinced that, to honour God, we must have respect to His laws, and take Jesus Christ as our Saviour and Guide; that His Holy Spirit is the only Quickener and Comforter. I mean to be governed by this Word to the end of my days, through the mercy and grace of our Lord Jesus Christ." He never wrote a sermon fully in his life, and if he had done he would not have read it in the pulpit. He invariably prepared notes, and always used them publicly. No one could hear him without being impressed with his originality, and vigorous thinking power. His style was simple, easy, and natural, and though he was very earnest, he never was what may be termed a noisy preacher. He would have scorned the idea of imitating anyone in the pulpit, and his peculiarities of thought and expression rendered it impossible for anyone to imitate him. He never made any pretention to literary ability; on the contrary, when he appeared before a strange congregation he mostly told them he was a plain man, and of

plain speech. He had much of the quaintness of expression peculiar to Puritanic times. Many of his discourses, and of his finest illustrations, will never be forgotten while the present generation survives.


In a sermon on the Divinity of Christ, the preacher dwelt on the power of Jesus, as displayed in His miracles. Among other illustrations, he described the storm on the sea of Galilee, and with such vivacity and force that the audience seemed to be suddenly transported to the border of the sacred lake. He spoke of the rush and fury of the maddened winds; the dashing of the tempestuous waves against the little bark; the cries and screams of the frightened disciples; the waking up of Christ; His majestic attitude as He calmly looked on the fearful scene, and the change effected in a moment, as He spread out His hands, and uttered the omnific word, H-u-s-h! till the sound died away in the faintest whisper. The effect was magical: tears gushed forth, and the people breathed freely again, as if liberated from the spell of the charmer. It was nothing uncommon for Mr. Maden's hearers to be laughing and crying alternately several times during the delivery of one sermon. He never believed it wrong, even in God's house, to indulge to a

certain extent those varied emotions which the Creator has beneficently bestowed upon man universally. Hence he allowed his very lively imagination full play, where a preacher of more æsthetic taste and broader culture would have held his prancing steed with a very tight rein.

When preaching from Job xxix. 18, "Then I said I shall die in my nest," &c., he spoke of men building nests, as well as birds, and showed how Job had selected a high tree, used good materials, made a beautiful nest, and got his little brood with him. The sun shone, the birds sung, and the gentle winds played about him, and in his comfort and fancied security, Job sang, "I shall die in my nest," &c.; but he had not been there long before the devil found the nest, and climbing stealthily up the tree, pottered the bottom out, and poor Job and his brood came suddenly to the ground, bruised and wounded. An involuntary smile crept over the faces of the people, as they thought of the subtlety of the old serpent; but the change soon came, and they wept with the sorrowful and patient patriarch. On another occasion the preacher took for his text Matt. v. 14, "Ye are the light of the world." He spoke on the heavenly luminaries, and showed how saints should shine like the sun in His




glory ; but he said, " Instead of doing so, many of you are no better than a farthing candle, and a waft of wind would blow you out altogether." From the text, " Learn of Me," he said : " In a school-boys' copy-book, the first line on the leaf is often moderately written ; but when he gets to the bottom, you can't read the copy unless you look at the top line again. So the world, while professing to keep to the copy which Christ gave, has kept degenerating, until now we can scarcely read what Christianity should be, except we pass over the work of the scribes, and go back to Christ and learn of Him." We might give other examples from his sermons ; but no written description will give the reader an adequate conception of Mr. Maden's power in the pulpit. The highest and noblest testimony to his preaching ability is gained when we look to the hundreds of precious souls who, through his instrumentality, were brought out of the bondage of sin into the glorious liberty of the Gospel. The churches at Shore and Vale, and some others, will long remember some of Mr. Maden's addresses at their revival meetings ; and some who were there as weeping penitents, will never forget the humble evangelist who took them by the hand, and led them to the foot of the Cross.



Nor will the teachers and friends of the young in the Yorkshire district soon forget his interesting and soul-inspiring discourses, on such occasions as school sermons, &c. He was sound in doctrine, pure in motive, warm in heart, and passionately devoted to the work of winning souls; but he was ambitious above all things to honour and glorify his Lord. Before concluding our remarks on Mr. Maden as preacher and pastor, we ought to mention his practice of naming children. The parent brought the child into God's house, and thus dedicated it to the Lord. The pastor took the child in his arms, pronounced its name, gave a few words of advice to the parents, and offered prayer. The first name on the register is Mary Riley, July 8th, 1844, and the last (a grandchild) John Maden, May 13th, 1873. There are few ministers of the Gospel who could use Paul's words more truthfully than the departed: "I am made all things to all men, that I might by all means save some. And this I do for the Gospel's sake, that I might be partaker thereof with you." As we think of him, we feel constrained to say with the poet:

"I venerate the man whose heart is warm,  
Whose hands are pure, whose doctrine, and whose life,  
Coincident, exhibit lucid proof,  
That he is honest in the sacred cause."



## CHAPTER IX.


### Mr. Maden in Social Life.

"To know a man you must live with him."—OLD PROV.

IT speaks well for the subject of our sketch that those who knew him longest loved him most. In disposition and practice he was very generous and hospitable. If he knew a man to be a lover of the Lord Jesus, he made him welcome at once to his house and to his table. His entertainment of strangers and friends was such that his house was known to many by the appellation of "The Pilgrim's Inn." Having known the pains of pinching poverty in early life, few deserving poor ever appealed to him in vain. To the funds of the church over which he presided he was one of the largest contributors. In his manner of life he was most simple and unostentatious. When visited by gentlemen, ministers, and doctors of divinity, while residing at the farm, he had often to be fetched from the field, and as he

came, with his Lancashire clogs, and the spade over his shoulder, a few words of pleasantry about his primitive calling, a passing remark on some patriarchal husbandman, or a sentence on Paul as preacher and tent-maker, was quite sufficient to set him perfectly at ease with his honoured guests. Many have asked for the story of his life, and after listening with rapt attention and much gratification, have reluctantly left their friend, but not without a hearty shake of the hand, which told how welcome their visit had been, and how a repetition of it would be enjoyed. On the occasion of such a visit, the late Rev. R. Ingham, D.D., of honoured memory, while walking with his friend, stopped, and said, as he looked at Gamble-side and at Clowbridge, "Brother Maden, I very much question if there be another minister in Lancashire or Yorkshire who can stand on a given site, and point to two such places of worship as the result of his own personal endeavours."

In company Mr. Maden was very genial and agreeable, and enjoyed a merry laugh as well as most people. His topics for conversation were vast and various. His friends will not soon forget his narratives about Barley-time, Peterloo, and Chatterton fight; the habits of



handloom weavers in the early part of this century ; the fascinating accounts of the Pendle Forest and Rossendale witches ; the ghost scene in which he and his brother Henry put a stop to the whistling of "Old Simon the Singer," to whom particular reference is made in Newbiggin's *History of the Forest of Rossendale* ; the proceedings of the Jacobins, who, after being sworn in, obtained pikes from a blacksmith in Rawtenstall, and practised arms by moonlight, previous to a raid on London, with a view to reform Parliament. He often told how, in early life, he never tasted of wheat bread for several months, and how, previous to a birth in his father's family, it was the custom to buy an ounce of tea, a pound of lump sugar, and a few pounds of flour ; and how the two first articles had to serve till a similar great event was anticipated.

His memory was very retentive, and his descriptions of society were so racy and life-like that he seemed to enjoy again and again that portion of his life which is generally considered the sweetest and dearest allotted to man upon earth. Of the sacred circle of domestic life we shall say but little. He was a saint at home as well as abroad. He rose early, and spent considerable time daily in reading the

Scriptures, meditation, and prayer. His dear surviving partner and the seven children who feel deeply the loss they have sustained, have many hallowed recollections of happy gatherings round the family altar, when the head of the family poured out his soul before God for his own household, the household of faith, and for the whole world. His motto was: "As for me and my house, we will serve the Lord."

As likes and dislikes often reveal character and disposition, we shall give the following :—

1.—His likes :—

A man with a merry laugh, who loves children and music.

Simplicity in dress and manners.

A cheerful religion which reflects joy in the soul and attracts the poor and wretched to the source of consolation.

A sermon full of Christ, and containing offers of mercy for all the lost and perishing.

A prayer-meeting where the supplications are short, the singing lively, and where there is no waiting one of another.

A friend who remains faithful through all the changing scenes of life.

A man who is true to his convictions, and who advocates his principles, however unpopular they may be.

A very bold and fearless advocacy of Non-conformist and Liberal principles.

2.—His dislikes :—

A man with a dog in a string, a pigeon in his pocket, or a ferret in a bag, as a companion for young people.

Lawn sleeves and seats in the House of Lords for bishops.

Forms of prayer, which he considered as poor crutches for lame Christians.

The methods adopted by many Temperance reformers. He often said, "If the money they had spent had been used to build preaching-rooms and support evangelists in destitute districts, this country would have been in a better condition, morally and spiritually, than it is to-day."

Hyper-Calvinism, which he regarded as a system very derogatory to God's glory, and pernicious in its influence on the human race.

The connection of Church and State, and the many evils arising from it.

On most of the above points, he often spoke with considerable animation and force.

## CHAPTER X.

### His Sickness and Death, &c.

“The righteous hath hope in his death.”—SOLOMON.

**F**ROM the paralytic attack in August, 1868, Mr. Maden never completely recovered, yet he was able to take part in the devotional meetings, and to give short addresses. The spirit was willing, but the flesh was weak. He still loved his friends on earth, but he joyfully anticipated a happy meeting with those who were in heaven, and his soul was ravished by the thought of dwelling in the presence of Jesus. The time and ability yet remaining were spent in the Master's service, and few opportunities passed him unimproved. Among friends and neighbours he was ever ready with a word in season. Nor was he satisfied by speaking only; though his hand was tremulous, he wrote many epistles to distant friends, among whom he often made special reference to the Revs. J. Batey and J. Alcorn, who paid him many a friendly visit while residing in Burnley, and Mr. Rhodes, of Ilkley, with whom he enjoyed unbroken



friendship for nearly thirty years. He was much cheered by the Rev. W. Stubbings, of Northallerton, Messrs. W. and S. Bury, Mr. Elton, Mrs. Sutcliffe, and many other kind friends, who manifested an interest in him and his people.

The great designs and desires of his life seemed now to have been realised. His children were comfortably settled in life ; the debt had been totally removed from the chapel and school ; the Church was peaceful and well grounded in the doctrines of the Gospel ; and the various office-bearers were working nicely together. And now the aged and infirm shepherd had a good hope that if he should be called to his rest, the flock he had gathered would still feed in "green pastures, and lie down beside the still waters." He said, "The Lord may take away His servant, but He will still carry on His work."


In the early part of February, 1874, he ventured out while the frost was very keen : bronchitis set in, and though his medical attendant, Mr. Kerr, paid every attention, it was soon evident that no human means could be availing. He sank so fast that one week terminated his sufferings, but though the time was short, he had the pleasure of seeing all his

children, and many of his friends. In reply to a remark on his preparation for death, he said, "I feel that I can come into His presence with bold humility; He has prepared for me a home full of goodness, and light, and joy, 'a house not made with hands,' eternal in the heavens." When some friends had prayed with him, he asked them to sing, "Worthy the Lamb that died, &c., and when informed that their feelings would not allow them, he said, "If ever you could sing with me it should be now, for I never was happier in my life." He was perfectly conscious to the last moment. His end was eminently peaceful and tranquil, and formed a glorious completion of his Christian life. He left the richest heritage a parent can bequeath to his family and surviving friends, viz.—a good testimony to the Gospel, a bright example of the Christian life, and a hope radiant with immortality.

On Saturday evening, February 21st, 1874, he quietly fell asleep in Jesus, after uttering the words, "Come, Lord Jesus, come quickly." He needs no tablet to enshrine his virtues, or to set forth his abundant labours: his imperishable memorial is already erected, and may be seen in the churches which he has been instrumental in forming, and the chapels and

schools which he has been the means of building. His memory is very fragrant in the hearts of hundreds of Christian people, who hope to meet him among those who have washed their robes and made them white in the blood of the Lamb!

On Thursday, February 26th, his remains were followed to the Baptist cemetery, Goodshaw, by about 200 relatives and friends, the following Baptist ministers preceding the hearse, most of whom took part in the solemn services of the day, viz., the Revs. C. Williams, R. Evans, J. Hargreaves, W. G. Fifield, R. Maden, B. Bowker, and D. George. At the request of the late pastor, the funeral sermon was preached by the Rev. W. G. Fifield, who selected his text from 2 Timothy ii. 15, "A workman that needeth not to be ashamed." The preacher dwelt on the great work accomplished by the departed pastor, and accounted for the work being successfully performed, by referring:—

1. To Mr. Maden's personal enjoyment of Christianity.
  2. To Mr. Maden's adaptation to the sphere of his labours.
  3. To Mr. Maden's courageous and determined spirit.
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4. To Mr. Maden's strong faith in the power of prayer.

5. To Mr. Maden's constant proclamation of a full and free salvation.

The sermon was listened to with rapt attention and melancholy pleasure. There was deep sorrow occasioned by the thought that the pastor who had ministered lovingly to them for thirty-four years could no longer remain to share their joys and sorrows upon earth ; but their grief was not unmitigated, for the cup they had to drink retained the sweetness and fragrance imparted when the Saviour's lips pressed against its brim. We have a strong confidence that he who is now absent from us, is "present with the Lord." He has proved that,

"Those pangs of birth,  
Which men call death, unveil life's mystery."

He has heard the Master say, "Well done thou good and faithful servant, enter thou into the joy of thy Lord;" and here, in the Father's house of many mansions, we trust it may be our privilege to meet him, and others who are gone before, and to unite with them in the heavenly song,—“Blessing and honour, and glory and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.”

